DISTRICT CENSUS REPORT.

REPORT ON THE CENSUS OF THE DISTRICT OF LOHARDAGA, 1891.

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DISTRICT CENSUS REPORT.

No. 712C., dated Ranchi, the 9th May 1892.

From—Lieut.-Col. A. Evans Gordon, Deputy Commissioner of Lohardaga,
To—The Secretary to the Government of Bengal, Financial Department.

I have the honour to submit the report called for in your office circular No. 6T.—F. (Census), dated Darjeeling, 3rd October 1891. The subdivision of Palamau was converted into a separate district on the 1st January 1892; but for the purposes of this report will be spoken of as the Palamau subdivision. This report should have been submitted on, or before, the 15th March, but, on taking charge of the district on the 16th March, I found that the report was not ready, nor had any notes been left me regarding it by my predecessor.

2. It would have been well if Colonel Lillingston had written this report, which specially needs an intimate acquaintance with the district, and is, besides, of such a kind as to call for much more time and care in preparation than I can possibly give to it. I feel that the report cannot be any longer delayed, and have therefore prepared it with all the information at my command.

REPORT ON THE CENSUS OF THE DISTRICT OF LOHARDAGA, 1891.

Head I.—Early History, &c.

1. The district of Lohardaga lies between 22° 26″ & 24° 39″ north latitude, and 83° 24″ and 86° 57″ east longitude. Its area, 12,015 square miles, is greater than the whole of Wales added to the county of York (*vide* Mr. Bourdillon's Report on the Census of Bengal, 1881, page 21).

2. The boundaries are given in Dr. Hunter's Statistical Account of the district, vol. XVI, as follows:—

North by the districts of Hazaribagh and Gaya; on the north-west and west by Mirzapur in the North-West Provinces and the Tributary States of Sarguja and Jashpur; on the south by the Tributary State of Gangpur, and on the south-east and east by the districts of Singhbhum and Manbhum.

A portion of the eastern boundary coincides with the course of the Subarnarekha river, and the western and north-western boundaries of the Palamau subdivision are formed by the rivers of Kanhar and Son. The country may be generally described as broken, hilly, and undulating, covered in parts with jungle of *sál* and scrub, and inhabited by aboriginal tribes. The original settlers are called Kols (Mundas and Uraons) in the Sadar subdivision, and Chero and Kharwars in Palamau. Immigrants from Bihar have lately settled in the district, and are called Sads and Sadans. In both the Sadar and the Palamau subdivisions the northern part of the country is more densely populated than the southern. There have been internal changes in *thana* jurisdictions, but the boundaries of the head-quarters and Palamau subdivisions have remained intact since 1872. There have been no indigenous divisions in the district. The aborigines are found scattered all over the district.

Head II.—Movement of the Population.

3. The annexed table illustrates the variations in the district population since 1872:—

1872	...	...	1,237,123 souls.
1881	...	...	1,609,244 „
1891	...	...	1,725,655 „

The above shows an increase of 7·23 per cent. in 1891 over the population censused in 1881—a somewhat unexpected result when the continuous flow of emigration is borne in mind.

4 The following statement shows the population, *thana* by *thana*, with increase or decrease in each since 1881 —

Thanas	Population in 1881	Population in 1891.	Increase.	Decrease	Remarks.
1	2	3	4	5	6
Ranchi	144,723	177 604	32,881	..	
Silli	68 335	76,201	7,866	...	
Tamar	93,454	102,222	8 768		
Karra .	108,474	96,671		11,803	
Mandar .	66,655	73 759	7,104		
Khunti	96,593	96 508	..	85	
Chainpur	53,791	54 723	932	...	
Toto .. .	94,488	104 848	6 960		
Lohardaga .. .	109 530	110,574	1,044	.	
Palkot . ..	64,947	67,177	2,830		
Kochdega	63,368	73,761	10 393	..	
Basia	90 411	94,837	4,426	...	
Balumath	66,253	67,348	1,095	...	
Daltonganj	77,299	103 464	26,165	.	
Garhwa	79,117	87,027	7,910		
Ranka	46 546	34,168	..	12,378	
Chhatarpur	36 838	41,066	4,228		
Patan ..	79 408	82 835	3 427	..	
Mahuadanr . ..	19,042	26,153	7,111	..	
Husainabad ..	102 515	111,943	9,428		
Latehar	44 057	42,766	...	1,291	
Total ...	1,609 214	1,725,655	141,968	25,557	

From the above it would appear that except in the following *thanas* —

(1) Karra,
(2) Latehar,
(3) Khunti,
(4) Ranka,

there has been an increase in all. The decrease in the *thanas* above referred to, cannot be assigned to any particular cause beyond the surmise that emigration may have been more active in these localities The decrease in *thana* Khunti is infinitesimal, being only 85 souls, and calls for no remark It is also probable that in consequence of changes in *thana* jurisdictions and rearrangement of village registers, no reliable comparison can be made

5 In 1872 there was only one town, viz, Ranchi, in this district In 1881 the number had risen to 4, while in 1891 the number is still 4.

1891—Towns.

(i) Ranchi.
(ii) Bundu.
(iii) Lohardaga
(iv) Daltonganj.

Though the abovenamed places existed during the census of 1872, they were not considered to come under the category of towns. At the census of 1881, the following places were considered to be towns as containing 5,000 souls or more :—

(i) Ranchi
(ii) Lohardaga.
(iii) Daltonganj.
(iv) Garhwa.

During the last census Garhwa did not come within the definition of a town, as the hamlets which were censused with it in 1881 were treated separately in 1891

6 There is, of course, a wide and conspicuous distinction between an urban and a rural tract and their populations The people of urban tracts are comprised of heterogeneous elements, people of all countries from the Panjab to Chittagong, while the rural population consists mostly of aborigines, the original settlers and clearers of the land, and of a few immigrants from Bihar and countries further north, who have made temporary or permanent homes with commercial or professional objects These remarks refer to the head-quarters subdivision In Palamau up-country men have been settled for many years, and are found all over the subdivision

7. There is no great permanent emigration in search of land or employment, but the people of the interior of this district emigrate to the labour districts as coolies to Assam, Cachar, and other places for a term of three or five years and longer Many of these return in a year, some even go permanently to the West Indian Islands and Mauritius The system of free emigration leaves the district officer completely in the dark as to the business carried on by the recruiters all over the district, and the few instances of registration under Act I of 1882 afford very meagre data upon which any correct estimate of the actual emigration going on can be based. But there is reason to believe that the business is carried

on on a large scale. However, with the materials at my command, I may illustrate the statistics of emigration in the following table:—

Years.	Under Act I of 1882.			Non-Act coolies.	Total.
	Emigrants.	Dependants.	Total.		
1	2	3	4	5	6
1888-89	2,001	1,632	3,633	11,355	14,988
1889-90	3,309	2,426	5,735	13,135	18,870
1890-91	3,012	1,609	4,621	343	4,964

From the above it will be seen that the latest figure available, *i.e.*, 4,964, is very low in comparison with the figures for the two preceding years. The number of non-Act coolies in 1890-91 is considerably below that in the two previous years. The average number of coolies who emigrated during the two years 1888-89 and 1889-90 was 16,929, or a little less than one per cent. of the total population of the district by the last census.

8. There is no reliable means of estimating the number of immigrants into this district. But, so far as is known, the number is not large. To permanent immigration there is no incentive, and temporary immigrants may be coolies coming for work on mining and other concerns, and in the coal-fields of the Palamau subdivision. Among the temporary immigrants may also, perhaps, be placed the professional classes, viz., the officers of the courts and police and the sepoys of the regiment at Doranda.

9. There are two coal mines, Singra and Rajhera, in the Palamau subdivision, working under European management, but on a small scale. In the Sadar subdivision, there are no collieries. As to gold mines, last year some gold prospecting syndicates had purchased certain tracts of land in the Sonapet valley for mining purposes. Nothing definite is known beyond the fact that mining operations are going on in that part of the district, and that licenses for storing and importing dynamite have been issued. Also in the north-west of the Sadar subdivision in the *pargana* of Tori some prospecting for lead is going on, and it seems possible that if these mining centres become firmly established, they may attract a large number of people into this district. But it is somewhat premature to anticipate such results. Hitherto the existing mines have had but little effect on the population as returned in the census of 1891.

Head III.—Varying Density of the Population.

10. The following table gives an idea of the density of population in each *thana* of the district:—

Thanas.	Area in square miles.	Population in 1881.		Population in 1891.		Remarks.
		Both sexes.	Persons per square mile.	Both sexes.	Persons per square mile.	
1	2	3	4	5	6	7
Ranchi	672	144,723	215	177,604	264	The jurisdiction of *thanas* has considerably changed since 1872, and consequently no average of population can be useful.
Silli	323	68,335	212	76,201	236	
Tamar	616	93,454	152	102,222	166	
Karra	481	108,474	226	96,671	201	
Mandar	373	66,655	179	73,759	198	
Khunti	559	96,503	173	96,508	173	
Lohardaga	596	109,580	184	110,574	186	
Chainpur	635	53,791	85	54,723	86	
Toto	573	98,488	172	104,848	183	
Palkot	574	64,347	112	67,177	117	
Kochdega	877	63,399	72	73,761	84	
Basia	862	90,411	105	94,837	110	
Balumath	664	66,253	99	67,348	101	
Daltonganj	690	77,299	131	103,404	175	
Garhwa	588	79,117	135	87,027	148	
Ranka	640	46,546	73	34,168	53	
Chhatarpur	350	36,838	105	41,060	117	
Patan	580	79,408	150	82,835	156	
Hussainabad	650	102,515	158	111,943	172	
Latehar	391	44,057	113	42,766	109	
Mahuadanr	502	19,043	38	26,153	52	
Total ...	12,045	1,609,214	134	1,725,655	143	

11. Taking the Sadar subdivision into consideration, it is found that according to the returns of the census of 1891, the *thana* of Ranchi stands first and the *thana* of Chainpur last. *Thana* Ranchi is on the northern side of the subdivision and Chainpur on the south-west. It also appears that the *thanas* of (1) Ranchi, (2) Silli, (3) Karra, (4) Mandar, (5) Lohardaga, and (6) Toto, which are all contiguous to each other, are the most densely populated tracts in the subdivision, and stand in the order in which their names occur above.

The remaining six *thanas* are sparsely populated, the average density descending from 173·66 per cent. to 86·49 of the total population in each.

12. In Palamau subdivision, the *thana* of Daltonganj, which borders the Sadar subdivision, has the largest percentage of persons per square mile, while the *thana* of Ranka stands last. Here, as in the Sadar subdivision, the northern tract of country which has less jungle is more thickly populated than the southern portion, where the jungle-covered area is more extensive. The climate on the northern side is healthier than in the south. No satisfactory explanation of the changes in the density of population, *thana* by *thana*, during the last decade as disclosed in the statement given above can be offered. But such variation is in many instances due to changes in *thana* jurisdictions, and the consequent rearrangement of the village tables.

13. The people of the district are generally averse to innovations of any kind, and density of population in any particular area is not therefore traceable as a rule to changes, so much as to emigration or the ravages of disease.

Head IV.—Religion.

14. The following statement compares the religious classification from 1872 to 1891:—

Number.	Religion.	Year.			Remarks.
		1872.	1881.	1891.	
1	2	3	4	5	6
1	Hindu ...	741,952	868,842	941,384	
2	Mussulman ...	58,211	77,403	86,566	
3	Christian ...	12,781	36,281	82,369	
4	Others ...	424,179	626,718	615,336	
	Total ...	1,237,123	1,609,244	1,725,655	

15. At the commencement of each decade the population has been found to have increased according to the figures of the preceding census. The percentage of the various religions to the total population stands as under—

(i) Hindu	54·55
(ii) Mussulman...	5·02
(iii) Christian	4·77
(iv) Others	35·66

16. It would thus appear that though the district of Lohardaga is supposed to be peopled mostly by aborigines, the facts do not support the supposition. Hindus form, by far, the largest portion of the people, being 54·55 per cent. of the total population.

17. The percentage of Mussulman and Christian population is low. In the case of the Mussulmans this is due to the fact that they are chiefly temporary immigrants, and do not therefore settle and increase.

18. The Christians consist of a few Europeans, temporary and permanent, and the native converts. The number of Christians has about trebled in each of the three decades; this is due to the rapid spread of missionary work. From the above table, it would also appear that the increase in the number of Mussulmans at the close of each decade has not been so marked as in the case of the Christians.

19. The religions included under the heading "Others" are the Buddhist, Jains and the Animistics, the Sonthal, Munda, Uraon, Karwa, Parheyas, &c. The numbers of Buddhist and Jains represent far less than one per cent. of the total population, and they are found in the towns only; consequently the Animistics take up 99 per cent. of the total number shown as "Others". It may again be safely stated that a very large proportion of people coming under the above 99 per cent. belong to the two well-known aboriginal races, the Oraons and the Mundas in the Sadar, and the Cheros and Kherwars in the Palamau subdivision. The number of Sonthals is small, and that of the Kherwars and the Parheyas very small, in comparison with the above two aboriginal races.

20. With regard to the Christians, the number is composed of a small percentage of Europeans, and more than 99 per cent. converts to Christianity. The preponderance of numbers of Christians in one decade over those in the preceding is mostly due, as has been already said, to the influence of the Christian missionaries among the aborigines of the south and south-west of the Sadar subdivision. This influence has not extended towards Palamau, though there are rare cases of conversion of the aborigines

there also. The increase in the percentage of the Christians in each decade, as shown below, proves unmistakably the extent to which proselytism has been carried on in this district:—

	Per cent.
Up to 1872 ...	... 1·03
,, 1881 ...	... 2·25
,, 1891 ..	... 4·77

21. The variations under heading "Others" were as follows:—

Religion.	1872. Per cent.	1881. Per cent.	1891. Per cent.
"Others" ...	34·28	38·94	35·66

22 There has been no growth of new sects, nor is there any place of pilgrimage attracting a large number of people.

23. There is no *thana* in which all the religions do not exist The Hindus predominate in all They are mostly of the trading classes of Bihar and parts of Bengal, North-West Provinces, and the Central Provinces, who find ample field for their commerce among the simple folks of this district. Speculation and greed are, I think, the chief causes accounting for the predominance of the Hindus over other religions. The difference of sect in this district—I refer specially to the rural tracts—is not very significant, and does not call for any remark.

Head V.—Infirmities.

24 The following table shows the number of persons who were found to be afflicted with each of the four great bodily and mental infirmities:—

Infirmities.	Number. Males.	Females.	Total	Remarks.
1	2	3	4	5
Insanity	138	97	235	
Deaf mutism ..	428	299	727	
Blindness	816	855	1,671	
Leprosy	206	118	324	

25. The above figures do not show the correct state of things, and concealment in some, and exaggeration in others, have probably taken place. In the case of blindness, however, many persons affected with senile weakness of vision are no doubt included, as the half illiterate enumerators recruited from the ranks of the *pathsala gurus* (mostly Kol converts to Christianity) could hardly be expected to discriminate intelligently, in spite of the instructions on the subject. Similarly, the figures of deaf-mutism are probably very inaccurate, for the enumerators were not careful to distinguish between cases of actual deaf-mutism and persons who, through old age, have lost the power of hearing only.

26. According to the present figures, insanity is largely returned from the Ranchi *thana*, the Sadar subdivision. I think this is due to the people in and about the town of Ranchi being greatly addicted to drugs, the inordinate indulgence in which (ganja, for example) produces insanity. The returns from other *thanas* disclose but a small number of persons suffering from this malady. In regard to deaf-mutism, the *thana* of Ranchi stands first, returning 96 persons in an area of 672 square miles. This *thana* is the most thickly populated in the district, as the statement of varying density of population will show (see *supra*). No satisfactory explanation can be offered for this high figure. The returns under this head, as stated above, are not free from doubt, and I think the actual number of persons so affected in this district is probably small. The number of males is larger than that of females as is the case with insanity. As to blindness, reading the figures in the light of the remarks above recorded, the conclusion will be that the real number of persons rightly falling under the category of "Blind," *i.e.*, those born blind, is much smaller than returned. It is doubtful even whether half the number reported as "blind," as defined for census purposes, are really so. The truth will, however, appear more clearly when the figures of age periods are dissected in the office of the Superintendent of Census for his Provincial report. Considering the figures for lepers, I find that the *thana* of Lohardaga has returned the largest number of such persons in the district. This is due to the fact that in the town of Lohardaga there is a leper asylum belonging to the German Evangelical Lutheran Mission. The lepers are taken great care of in this institution, and the rules of segregation are supposed to be strictly observed under the superintendence of a German Evangelical Lutheran Missionary—the Rev. F. Hahn. The returns for other *thanas* call for no remark. Only black or tubercular leprosy, which partakes of a corrosive character, was ordered to be recognized for census purposes. As already remarked, it is doubtful if the definitions were properly understood and acted on by the enumerators, who were generally illiterate, and there is consequently likelihood of wrong entries on account of misapprehension. Insanity was defined for purposes of census as a malady in which the sufferer was found to have lost reason altogether and went under the popular name of *pagal*.

27. Nothing is known about any popular belief as to the origin of leprosy in this district.

Head VI.—Education.

28. The figures as finally arranged have not been received from the office of the Superintendent of Census, Bengal, as yet. I have, however, had figures compiled, so far as practicable, from the records of the Deputy Inspector of Schools, Lohardaga. These statistics, though not covering the same ground as the census of 1891 in all its details, are yet sufficient indication of the growth of education year by year. It will perhaps be enough to go back eight years (in the absence of further information) for purposes of comparison. The following figures are therefore reproduced:—

Year.	Reading English.	Reading vernacular.
1884	487	13,796
1885	574	15,931
1886	697	14,161
1887	634	13,470
1888	813	14,695
1889	856	14,779
1890	997	14,833
1891	1,060	15,752

29. The above shows that the number of pupils learning English and the vernacular, gradually increased from 487 and 13,796 in 1884 to 1,060 and 15,752 in 1891. This increase clearly demonstrates the growth of both English and vernacular education in this district. This increase has been shared by all classes of the people of this district, especially the aboriginal Christians. The number of English-speaking persons in the whole district is 1,342 males and 60 females; these figures represent, for the most part, people of European and Eurasian extraction and a few professional classes who have temporarily settled in this part of the country. The study of English is confined to towns and a few villages in the interior of the districts, and it will be long before the study of English reaches the level of the vernacular in point of extension. Vernacular education has spread through all the *thanas* of the district, except Chainpur, the most thinly populated tract in the whole of the Sadar subdivision, and *thana* Ranka in the Palamau subdivision.

30. The following table, prepared on the basis of figures of the late census obtained in this office, will also be found interesting:—

Grades of education.	Religions—males only—				
	Hindu.	Mussulman.	Christian	Animistic.	Total.
1	2	3	4	5	6
I.—Under instruction ...	3,183	411	1,028	589	5,211
II.—Literate	19,282	2,199	2,084	1,934	25,499
III.—Illiterate	444,232	41,240	37,907	292,104	815,483
Total ...	466,697	43,850	41,019	294,627	846,193

31. The Hindus comprise so large a proportion of the whole population (viz., 54·55 per cent.) that the educational statistics relating to them are much larger than the figures of all other religions taken together. From the above table it will appear that ·61 per cent. of the total male population of the district are under instruction, ·3 per cent. can read and write, and 97 per cent. are illiterate The percentage of female education is so very low that it may be said to be *nil*, *i.e.*, out of a population of 1,725,655 souls containing 879,462 females, only 512 are under instruction, 2,129 are literates, and 876,821 illiterates. The percentage of female pupils in the whole population is ·30 only, and in the female population ·06 only, and that of the female literates over the female population ·24 only. It may here be stated that only ·32 per cent. of the total population of the district are under instruction. The above demonstrate the results of the figures of the late census available in the district office. But according to the figures of persons under education, as furnished by the Education Department of this district (*vide* paragraph 30 above), it is found that the percentage of pupils in the whole population is ·96; the disparity in the percentages of the two sets of figures is remarkable. Again, the number of pupils in this district is found by the Education Department figures to be 16,812, while the results of the census put the number at 5,723 only, or about one-third of the former. In deciding which figures should be acknowledged, I am inclined to think that those furnished by the Education Department deserve the greater confidence, as the agency by which they were collected is the more trustworthy. It is to be regretted that the absence of any information from the Education Department as to the numbers of the literates and illiterates renders it impossible to carry on the comparisons any further. But the fact is undisputed that education in this district is making steady progress, and the aborigines were chief among those who deserve and obtain the benefits of education as imported under English auspices in rural tracts.

32. The following figures compiled from the records of the Education Department compare the number of schools and pupils, year by year, since 1872:—

Year.	Schools.	Pupils.	Year.	Schools.	Pupils.
1872 ...	26	1,059	1882 ...	336	10,762
1873 ...	235	5,133	1883 ...	356	11,968
1874 ...	197	4,895	1884 ...	414	14,109
1875 ...	271	7,293	1885 ...	545	16,518
1876 ...	284	7,666	1886 ...	509	14,602
1877 ...	237	6,514	1887 ...	502	13,704
1878 ...	310	8,357	1888 ...	573	14,974
1879 ...	295	9,284	1889 ...	538	15,182
1880 ...	302	9,942	1890 ...	555	15,290
1881 ...	265	8,590	1891 ...	588	16,812

33. From the above figures it appears that the number of schools and pupils increased gradually from 26 and 1,059 in 1872 to 588 and 16,812, respectively, in 1891. The large increase in 1873 was due to the introduction of mass education. The slight decreases in certain years were probably due either to the prevalence of disease, scarcity of food, or similar causes.

34. The following figures, also compiled from the records in the Education Department, compose the number of aboriginal pupils of all denominations in all classes of schools for the last eight years:—

1884	4,955
1885	5,693
1886	5,252
1887	4,897
1888	5,636
1889	5,490
1890	5,944
1891	6,974

35. From the above it will be seen that the number of aboriginal pupils rose from 4,955 in 1884 to 6,974 in 1891. These figures, it must be admitted, make but a poor show when the extent of the aboriginal population is considered. This population is about 616,000 only. Consequently 1·13 per cent. of the aborigines are under education in this district at the present time. I have not compared the figures of the census under the three grades of education, viz., (1) under instruction, (2) literate, (3) illiterate, because the figures of the table given in paragraph 30 above (*vide* Animistic) do not harmonise even approximately with those reproduced above, viz., 6,974 pupils. The figures of the Education Department should, in this matter also, carry greater weight than those of the census of 1891.

Head VII.—Language.

36. Correctly speaking, the principal language of the Sadar subdivision is Uraon; Mundari and Hindi are spoken in the Palamau subdivision, but the Hindi element being the strongest in the population, may be said to be the *lingua franca* of the district; the immigrants of the professional classes speak the tongue of the country they come from. There has been no change in the distribution of languages in the district since 1872. The following statement will be interesting, as showing the number of persons speaking the various languages other than the aboriginal dialects in this district:—

Hindi	... ...	1,063,485
Uriya	... ...	3,816
Bengali	... ...	24,495
Sontali	... ...	2,454
Pashtu	... ...	68
Uraon	... ...	338,136
German	... ...	16
English	... ...	140
Irish	... ...	3
Munda	... ...	240,790
Panjabi	... ...	6
Kandh	... ...	23
Telugu	... ...	1
Korwa	... ...	51,619
Bhumij	... ...	591
Flemish	... ...	2
Arabic	... ...	2
Unspecified	... ...	8
	Total ...	1,725,655

37. No dialect has disappeared or declined in this district since 1872.

Head VIII.—Castes.

38. The district of Lohardaga has lately undergone a change of jurisdiction by the formation of its subdivision Palamau into a separate district, and by the transfer into that district of *pargana* Tori (Balumath police station with its outpost Chandwa), which ere long formed a part and parcel of the Lohardaga district.

39. As at present, its area is 7,165 square miles, and its population 1,128,885. More than half of the population consists of Mundas and Uraons. It is probable that Mundas and other Dravidian tribes had dispersed all over India before the Aryan conquest. They inhabited the north-eastern part of the district, and were then driven by the Aryans to the hilly recesses and to the most inaccessible tracts like Chota Nagpur, where they in turn conquered the aboriginal inhabitants, such as Asurs and Birhores, &c., and domiciled themselves in their stead

40. The Mundas are found all over the district, but mostly in parganas Sonepur, Khukra, Belkaddi, Siri, and Barway.

41. Munda means, technically, headman of a village. It appears that after having expelled the aborigines, these Mundas took possession of their lands and declared themselves masters of the country. Before the conquest of the Muhammadans they themselves governed the country, appointing another headman over a group of villages, called Manki. Though they have not now the same authority and power as before over the villages of which they were headmen, Mankies are still to be found in *pargana* Sonepur, where their holdings are known by the name of Mankipatty.

42. That the Mundas were not the first settlers in the country, is evident from the fact that wherever Asurs, Birhores and the like are now met with, these men inhabit the dense jungles of the district. Even to this day, they do not like to come and settle in the plains, but prefer living in temporary huts in the jungle.

43. The Uraons are supposed to have come from the Rhotas after having been driven out from that part of the country by the Muhammadans. These two castes speak different languages, and there is no intermarriage between them. It is said, and some of the old Mundas admit, that formerly they used to take food cooked by the Uraons, but at present they do not do so on account of uncleanliness of the Uraons. On the occasion of a death in the Uraon family, they do not throw away their used cooking pots, they do not observe mourning, nor do they shave their heads when the mourning is over; while the Mundas observe the ceremony much in the same way as the Hindus do, shaving themselves on the tenth day, and then feasting their relatives. In Tamar and Silli *thanas*, examples may be found of some of the Mundas having been absorbed into Hindu caste and adopting Hindu religious rites. At the last census, a large number of Mundas came to Colonel Lillingston, then Deputy Commissioner, and requested him to return them as Hindus, on the ground that they observe all the ceremonies of Hindu religion. The Mundas now assume names with "Sing" as an affix, apparently to gradually become Rajputs, if not of a higher caste.

44. The Mundas are an agricultural people, and agriculture is their element, though a very small portion of them formerly served under *zamindars* as Dhangars (unpaid servants), and now in some families as paid servants, taking charge of the employers' agriculture. These Dhangars also at the present day work as gardeners in the employ of the landed and other gentry.

45. The Mundas as a rule are a nomadic people, having no occupancy rights; in fact, in this district, they have recently acquired occupancy rights in the lands they cultivate, except a few who hold *bhuinhari* lands. The original settlers reclaimed lands by clearing jungle and brought them under the plough; such lands are called *bhuinhari* lands, the rent of which was fixed at half-rates.

46. The Uraons, as stated *ante*, came to this district after the Mundas, and are to be found mostly in *parganas* Doesa, Udaipur, Lohardaga, Basia, Palkot, Toto, and Chainpur. They are also classed under the Dravidians on linguistic ground. Tradition says that they were aboriginal inhabitants of Western and Southern India before the Aryan invasion.

47. The Uraons have no caste among themselves, but the Mundas are subdivided into three principal sects, viz., Munda Kokpat, Munda, and Khangar Munda. The last-named sect is considered low, and there is no intermarriage of the two first sects with Khangar Munda. There is no obvious reason for this distinction except that the Kokpat Mundas claim a superiority for having nursed the Raja of the country who, in consideration of their claim, never employ them in carrying his palki. Uraons, like Mundas, are under-tenureholders, cultivators, and labourers. They are more numerous, more hard-working and stronger than Mundas. They have no claim on the land for reason of having reclaimed it.

48. Next to them in number are the Kharias, whose customs and habits are peculiar. They do not eat any food cooked by a second person, so much so that a Kharia would not even take food cooked by his own mother-in-law or by other near relatives. There is a common saying that there are as many "*harias*" (earthen pots) as there are Kharias; that is to say, each Kharia cooks his own food in a separate pot. If an alien Kharia under unavoidable circumstances takes his food cooked by another Kharia, he has to atone for it on his return home, according to the prevailing custom among them. If a cow or a bullock dies in the house, a Kharia will immediately clean the house with cow-dung and make other

atonements. Unless the father of a girl gives two pairs of bullocks and two cows to the father of the boy, he cannot get his daughter married. Kharias do not eat carcasses, but take fowls and pigs in the same way as Mundas and Uraons do.

49. The Kharias are of a Dravidian stock, but their language is different from that of the Mundas and Uraons. Perhaps they came to Chota Nagpur earlier than either the Mundas or the Uraons. Socially, they are inferior to both Mundas and Uraons. As a rule, they are cultivators and labourers, though some are petty under-tenureholders. They reside mostly in Palkot, Basia, Beru, and Barway.

50. Another caste, Korwa, is also of Dravidian extraction; their language is different from that of the Mundas and Uraons. They are generally found in Chainpur and Toto *thanas* on the borders of Sirguja, whence they are supposed to have come. Socially, they are inferior to Mundas and Uraons. They are labourers and cultivators, but their principal profession is to work in wood.

51. Asur is an aboriginal tribe supposed to be the original inhabitants of Chota Nagpur, but driven away by the Mundas to the inaccessible hills of Barway, Beru, and Kasmar in Lohardaga. Bhuiya is one of their offshoots who speak Mundari, while the Asurs have a language mixed with Mundari and Uraon. They never live in towns, but always in the jungle or in its outskirts, where they erect their huts on a high land on the borders of a jungle, away and at some distance from the village itself. The Binjhia women do not take any food cooked or water brought by men of any other caste; they are thus conservatives to a degree, whilst their male partners are fast approaching *rudi interim*.

Head IX.—Occupations.

52. The chief occupation of these people is to smelt iron and to cultivate *rahar*, *urid*, *serali* (*goondli*) and another crop called by them *tanghoori*, which in appearance looks like, but is finer than, *goondli*. This cultivation is made by cutting jungle. They would not agree to cultivate lands close to villages, even if they are offered rent-free. Formerly they lived on chase, and are always armed with bows and arrows. They have no fixed homes, but move about from place to place. Binjhias are also called Parheya. There is no intermarriage between Asurs and Binjhias.

53. Birhore is another aborginal tribe of this district. Asurs may be seen in the vicinity of some villages, but Birhores alway remain in jungles. They do not cultivate, but they earn a living by catching monkeys, preparing ropes, making *sikkas* and collecting honey,—all of which they bring into the villages to sell and return to their homes in the jungle. They have no permanent residence, changing it constantly. They speak a language of their own. They are found in Tamar, and in small numbers in Barway, Beru, and Kasmar.

54. Rentras are a Hinduized aboriginal tribe, but refined in features and complexion by a large mixture of Aryan blood; they speak Hindi. Tradition says that they came from the North-Western Provinces to Chota Nagpur. There are two subdivisions among them, known by the name of Bargohari and Chhatgohari. The former are regarded as a rather high class Hindus next to Rajputs, except a few old customs, such as marriage of widows, &c., which still exist amongst them; they are regular Hindus in every other respect. The Chhatgohari, however, are by no means better in their habits and manners than the aboriginal tribes like Mundas and Uraons. They cultivate land.

55. The Bargohari are *jagirdars* and under-tenureholders, and are to be found in Palkot, Khunti, Karra, Basia, Toto, and Chainpur. They were formerly employed by the Maharaja as soldiers, and were considered to be the headmen of their own tribes, and were called Boraiks.

56. Binjhias are another semi-Hinduized aboriginal caste; they speak a mixed language, and are said to have come from the Central Provinces and from the Tributary Mahals of Orissa. They are met with in the south of Kochdega and Basia, and hold the same social rank as Rentras. Most of them are *khutkatidars* and under-tenureholders. They do not eat dead animals, but live on good Hindu food.

57. Cheros are sometimes mistaken for Kherwars, but they are two distinct races. Cheros are found in large numbers in Palamau; a few only have migrated into this district. In Palamau they are chiefly landholders. Their water is drunk by the Hindus.

58. Gond is divided into three subdivisions—Raj Gond, Gond, and Dhokar Gond. The two first cultivate land, and the last exchange cattle, while their women are engaged in tatooing. Raj Gond and Gond are considered to be Hindus; they carry water for them. Dhokar Gonds are looked down on; they are to be found in Beru only. Their profession is to catch fish.

59. The women of all the castes mentioned assist their male members in cultivation by transplanting, weeding and the like light works, except those of Raj Gond, who live in *parda* and perform household works only. The Rentra women sell bread in markets, and are good housewives.

60. It is more than probable that the Mundas were the earliest settlers in the Gangetic valley, and that when they were dislodged, they came to the plateau of Chota Nagpur; and next to them came the Uraons from Rhotasgur. As the remotest part of the Vindyan range, called Jharkhand, was occupied by the Mundas, the Uraons similarly occupied the remaining portions of the country, where they are still to be seen.

61. Kol is a generic name applied both to Mundas and Uraons. In the census of 1872 a very large number was shown under the head of Kol, giving of course a proportionately

small figure under Mundas and Uraons. This error seems to have subsequently been rectified, and all such portions have been shown under one of the headings Munda or Uraon. The distribution, therefore, appears the same without any great difference.

Head X.—Administrative.

62. After the preliminary work of hunting up the records of the previous census, comparing old registers with village lists submitted by police officers, and dividing the district into charges, circles, and blocks had been completed between May and November 1890, the operation of the census enumeration may be divided roughly into three distinct portions, viz., (I) Numbering and marking of houses, and the preparation of the house register, which generally occupied the period from December 1890 to the first and second week of January 1891; (II) Preliminary counting, which took up about five weeks up to the middle of February; and (III) Final counting which, with the exception of a very few *thanas*, was done on the night of the 26th February synchronously. In the *thanas* of the Sadar subdivision, in which there was a synchronous census, the difficulty of censusing at night the people residing in jungles and hills was surmounted (except in a few most jungly tracts) by *chaukidars* accompanying the enumerators with torches; and in the Palamau subdivision also by drum beating for the purpose of scaring away wild animals.

63. The definition of a "house" as given in the instructions to supervisors purporting to be a building, the inmates of which had one and the same mess, was clearly explained to census officers and adhered to. In the Palamau subdivision, however, marking the houses according to this definition was in some cases protested against by the ignorant people residing commensally, who regarded this as the herald of a new taxation. It is interesting to note that in one case the *palki* of the subdivisional officer was waylaid at night by an old man who could not bear to see the separate messes of his house treated as so many houses, and the subdivisional officer entertains the fear that in some cases the fact of the messes being separate was concealed by the people.

64. *The size of a charge or sub-charge and a block.*—Throughout the district, each *thana* area was taken as the charge including its outposts. The municipalities were treated as separate charges. The cantonment of Doranda was also regarded as a separate charge. Thus there were 25 charges.

65. There was no sub-charge in the Sadar subdivision. In Palamau the number of such charges was 30, the size of sub-charge corresponding with that of the *thana* headquarters and the outpost limits, except where these were found to be too large, when the sub-charge was formed of two or more *tuppas*.

66. In the Sadar subdivision, for want of a sufficient number of literate men to serve as enumerators, an average block consisted of 500 houses, contained in from 10 to 15 villages, against 1,000 houses in the census of 1881. An average circle consisted of nine blocks. In the *thanas* in which Act V (B.C.) of 1887 is in force, the circle coincided with the jurisdiction of a *chaukidari* circle *tahsildar*. There were altogether 53 circles at the last census, against 40 sub-circles in the census of 1881, in which no circles were created; but the circle area of the last census was coincident with the sub circle area of the preceding census. In Palamau, the average number of houses in a block was 54·6, while each circle contained on an average 11 blocks.

67. *Numbering of houses.*—The numbering and marking of houses were done according to the instructions issued by the Provincial Superintendent. The marking materials were—

(1) *Geru mati* (red ochre).
(2) A mixture of ground rice and water.
(3) Charcoal mixed with oil.
(4) Chalk.
(5) Cow-dung.

68. *Agency.*—In the Sadar subdivision, the census was in the charge of a Deputy Magistrate assisted by the sadar *kanungo* under the supervision of the Deputy Commissioner. For the thirteen main charges the Superintendents were drawn from the class of Government servants, mostly from those employed on mufassal duties.

69. There were altogether 53 circles, the supervisors of which were derived from the class of—

(1) *Chaukidari tahsildars* under the Rural Police Law.
(2) Teachers of model schools.
(3) Servants from Municipal Road Cess and Revenue offices.
(4) Men paid from the census funds.

70. There were 452 blocks in the charge of enumerators derived from the following classes:—

(1) Teachers of primary schools.
(2) Catechists of missions.
(3) Private individuals and *zamindars'* servants.

The above number of 452 is exclusive of the additional hands employed to complete the final counting on the night of the 26th February 1891.

71. In Palamau the census was in charge of the subdivisional officer, assisted by the Sub-Deputy Collector. There were eight charges, seven of which were under Government servants and one under the Sub-Registrar as Charge Superintendents.

72. There were in Palamau 148 circles under supervisors derived from the class of police subordinates, *zamindars* and village schoolmasters. The enumerators of the blocks numbered 1,753, and were taken from the class of villagers, shop-keepers, and *zamindars'* servants.

73. All the census officers, generally speaking, did their duties willingly except among the enumerators a few *pathsala gurus* in the Sadar subdivision, a few catachists of the three missions, and some *zamindars'* men and private individuals, and in the case of two classes last mentioned, threats had to be used. In Palamau their duties were willingly undertaken. In this district the *zamindars* were not blind to the necessity of rendering aid to Government, and, in fact, big *zamindars* have materially aided in this business.

74. There were three prosecutions under the Census Act, all resulting in convictions. Two of them were instituted for offering resistance to the enumerators in the dicharge of their legitimate duties, and the third case was instituted owing to the refusal of an enumerator to serve as such after receipt of his appointment *parwana*. The offender looked upon the census as a mischievous undertaking, in which both males and females were censused together. But this idea was confined to such class of unscrupulous men who generally make no difference between right and wrong.

75. As no skilled hands were available in the nick of time for deputation as supervisors, and as the educational authorities objected to the deputation of some of their subordinates, the necessity of sending out paid men could not be avoided in the Sadar subdivision, consequently seven paid supervisors had to be posted at once. A sum of Rs. 700 and odd annas was paid to the Education Department on account of pay of *gurus* deputed as enumerators. This cost would not have been incurred if the Deputy Inspector of Schools had not misled us by stating that the *gurus* could do the census work without prejudice to their own duties.

III.—Attitude of the people.

76. Except in the beginning of the operations, when the people looked upon the house-marking and preliminary counting with mistrust and suspicion, believing the proceedings to be but the herald of a capitation tax, an illusion which was soon dispelled by the charge superintendents, the attitude of the people generally was one of calm resignation.

IV.—Results.

77. The last census may justly be called fairly accurate and far more correct than that of 1881, in consideration of the fact that the synchronous nature of the census covered a wider field than in 1881, and that the agency employed was as competent as at the census of 1881. The people had experienced two censuses and did not generally attempt at concealment of person. The increase over the figures of 1881 is also an instance in point. The following figures show the results of the censuses of 1881 and 1891:—

Total for Lohardaga.

In 1881	.. 1,609,244	souls.
In 1891	... 1,725,655	

B.—Compilation.

78. As directed in Census Superintendent's circular No. 98, dated the 6th instant, the following report on census compilation is confined to only the erroneous or defective portions of the compilation procedure which consisted of two parts, viz., abstraction and tabulation.

I —Abstraction.

Former size of sheets.

79. One important source of error in abstraction was the large number of persons abstracted on one sheet, viz., 250,* which is too large for the strict accuracy of the abstracted figures under the very numerous headings of the sheets, especially of the sheets I and XI. Where figures have to be dealt with, the quantity of work done at a time should be reasonably small, if accuracy be aimed at. I therefore beg to suggest that on each sheet no more than 100 persons be abstracted. The villages of some of the *thanas* of the Palamau subdivision containing not over 100 persons, their abstraction was much more easy and accurate than that of the other villages. But in order to give effect to this suggestion, the enumeration books would have to be made uniformly of 12 or 13 schedules or pages, each page containing, as it did at the census of 1891, space for enumerating 8 persons. This system would entail an increase of expense in consequence of an increase in the number of covers of the enumeration books in the case of large villages only, and also an increase in the number of the abstraction sheets. The increase in cost would, however, be more than counterbalanced by a corresponding reduction in expense, as the greater accuracy of the work will reduce the cost of reabstraction of the sheets to a considerable extent. Besides, in the case of small villages, enumeration books of 12 or 13 schedules would be much more economical than books of 15, 20, 30, or 60 schedules. If 100 persons or less be abstracted on each sheet, the width of the vertical columns of the headings in each sheet may be greatly diminished, as a less number of ticks would be required, resulting in a diminution in the size of the sheets and the consequent decrease in cost.

* Rule 2 (c) of the draft rules for the guidance of census record-keeper's attached to circular No. 46 of the 27th February 1891.

II.—Task exacted.

80. The tasks allotted, as detailed in Census Superintendent's circular No. 42, were too heavy for the half-educated census muharrirs of this district. It has been found from experience that the following tasks, including the work of dotting the ticks by way of revision of each page of the enumeration book before the next page was taken up, could be well performed by the muharrirs working 6 or 7 hours a day :—

For one man with reader on sheet		I	...	1,000 ticks a person.
For one man on sheet		II	...	1,333 ditto.
Do.	do.	III	...	1,000 ditto.
Do.	do.	IV	...	2,000 ditto.
Do.	do.	V	...	4,000 ditto.
Do.	do.	VI	...	4,000 ditto.
Do.	do.	X	...	1,333 ditto.
Do.	do.	XI	...	800 ditto.

For this district at least, which is very backward, a heavier task should not be insisted on in future.

III.—Time allowed.

81. The time allowed for abstraction was four months, from April to July, both inclusive. The abstraction work of this office was finished within this period, but the quality of the work turned out at first with the heavy task exacted under circular 42 was not good, and could not be, judging from a similar result in other districts. The Census Superintendent was therefore obliged to issue a confidential circular,* by which he permitted the adjustment of the figures of all other sheets than sheet I up to a limit of one per cent., after thoroughly testing the latter sheet. To obviate all this, the task should be reduced as suggested above, and consequently a longer time in proportion allowed for the abstraction than four months.

* No. 1554C., dated 27th April 1891.

Pay allowed.

82. In a backward district like Lohardaga, a salary of Rs. 12 a month was, I think, sufficient for all the abstractors except those employed on sheets I and XI. The pay of those employed on these two difficult sheets should be Rs. 15 and Rs. 18 respectively. The pay of the other officers of the census staff was, in my opinion, sufficient.

83. Instead of paying a fixed salary to the abstractors, I think it would be much better to remunerate them according to the work done by them, *i.e.*, to adopt the same system as was done for the work of tabulation, the tasks exacted from the abstractors and the remuneration payable being those suggested above. A condition should also be made that no payment would be made for incorrect work as ascertained from the test-slip. Under this system Government would be protected from any loss of money in consequence of incorrect abstraction.

V.—Form of sheets.

84. There is no means of testing the accuracy of the information given in column 3 of sheet IV, viz., "sub-caste," the caste men themselves being in a large number of cases unable to give correct information. There is also danger of the abstractors and tabulators wrongly naming the sub-castes in their sheets and registers when they find themselves unable to correctly read the bad handwriting of some enumerators in the books and of abstractors in the sheets, and to have their entries tested by their superior officers, who cannot be expected to be acquainted with the sub-castes which are exceedingly numerous. The information is, therefore, not worth the money spent for it. I would therefore recommend the abolition of sheet IV, and the corresponding heading in the enumeration schedule and tabulation register XIV in consequence. The position of the headings of age-periods, "Infant," 1, 2, 3, 4, 5 to 9, in sheet No. I, caused some confusion and difficulty as to the horizontal spaces for which they might be intended. These age-period figures should be removed opposite the *middle* of the horizontal spaces on the left side in the age column.

VI.—Test-slip.

85. The test-slip proved an efficient means of testing the correctness of the work of abstraction. The items given under the head Summary at the left-hand bottom corner should be struck off as unnecessary.

VII.—Limit of adjustment.

86. No adjustment should be allowed. To allow adjustments exercises a demoralizing influence over the abstractors and supervisors whom the system, in spite of the infliction of fines, may render careless as to whether accurate figures are turned out or not. There would probably be no need for adjustment if the suggestions above made be carried out.

VIII.—Order of abstraction.

87. If the system of abstracting the sheets on different days and in different rooms be retained, there should be some change in the order of abstraction adopted at the last census compilation, and I agree in the utility of the suggestions made in paragraph 3 of Census Superintendent's circular No. 98, dated the 6th instant. But quite a different system was at a later stage of the census abstraction introduced into the Lohardaga census office with the permission of the Census Superintendent. It was very simple, and gave results much more satisfactory than the old system. Under the new system, which may be called the "group system," the abstractors, on all the sheets except V and VI, filled up their sheets at one and the same time as a reader dictated to them from the enumeration books. As each page of the book was finished, the reader repeated the entries of it before going on to the next page, and the

abstractors put small dots over the ticks, repeated by way of revision when a village was thus finished. The abstractors totalled their entries, and under the eye of the supervisor compared the results and corrected the mistakes, if any, by direct reference to the book. If the reader made an omission in his dictation, it was detected on comparison with the result of abstracting sheets V and VI, which was done separately and by different agency on the day after the abstraction of the main sheets. This system reduced the necessity for "reabstraction" to a minimum.

II.—Tabulation.

Commencement of tabulation.

88. The work of tabulation could not be conducted hand in hand with abstraction for want of hands. In fact, the tabulation work had to be postponed for the reason till abstraction was over, when the abstractors had to be told off to work as tabulators.

(1) Tasks exacted.

89. The tabulation assigned by circular No. 68, issued by the Census Superintendent, dated the 11th May 1891, proved too heavy except for Registers VIII and IX. From actual experience it has been found that the tabulators of this office could perform no more than the following tasks:—

Registers	I, III, IV and V (together)	...	...	20 to 25	sheets or villages.
Ditto	VI, A, B, and C	...	...	15	ditto.
Register	VII	...	...	30	ditto.
Ditto	XIV	...	...	12 to 15	ditto.
Ditto	XV A	...	...	30	ditto.
Ditto	XV B	...	...	30	ditto.
Ditto	XIX	...	...	20	ditto.
Ditto	XX	...	...	15 to 18	ditto.
Ditto	VIII	...	...	50 to 60	ditto.
Ditto	IX	...	...	50 to 60	ditto.

Time allowed.

90. The time allowed for tabulation was a little over four months, from May to 15th August. The tabulation work of this office was finished in four months and seven days, viz., from August to 7th December. It could not be commenced in May for want of hands, as said above.

Pay of the tabulators.

91. The tabulators were paid mostly according to the quantity and quality of the work turned out. They should be paid Rs. 18 a month, if they correctly perform the tasks specified above, or an amount in proportion if the work done falls short of the full tasks.

92. Tabulation of Registers XIV, XX and VI A, B, C, proved the stiffest work. If Register XIV be abolished, as suggested above, by striking out the heading "Sub-caste" from the enumeration book, a large saving would be effected.

93. I may state here that though the hours for working were from about 10-30 A.M. to 5 P.M., the clerks were engaged nearly the whole day during the most of the compilation period, except that they were spared for an hour or two to take their meal. Not a single holiday was availed of by any of the census staff from the Census Deputy Magistrate down to the abstractors and tabulators, and the work was in full swing during even the *Durga Puja* holidays except only one day.

L. A.—Reg. No. 3147J—90—16-8-94.